Rev. N. Allen

WESTERN LUMINARY.

NO 52.---VOL. VII. LEXINGTON, KY. WEDNESDAY, JUNE 29, 1831. WHOLE NO. 363.

Published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.

WESTERN LUMINARY.

LEXINGTON, JUNE 29, 1831.

[From the Philadelphian.]

NARRATIVE

OF THE STATE OF RELIGION

Within the bounds of the Presbyterian Church in the United States, and of Corresponding Churches; May 1831.

If the churches in this land are not unfaithful to God and to themselves, the prospects of our nation are brighter far than even our past history.

What wonders will open to the view of the philanthropist and the christian who surveys this western world from the eminence of some fifty or sixty years hence! Already is our mountain of Zion watered and refreshed by copious showers. Plants of grace are springing up on every side, healthful and vigorous; and the Sun of Righteousness is rising upon it with healing in his beams.

The past year has been such a year of revivals and rejoicing in the church as never before was known in this land.

In former years details of revivals in the different *churches* have been given, but this year we can give only the names of the *Presbyteries*. And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the Presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New-York 1st, New-York 3d, Erie, Huron, Cincinnati, and West Hanover, the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the Presbyteries of Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New-York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chilicothe, Miami, Salem, Kaskaskia, Cleaveland and Charleston Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the Spirit, and some of them in a very signal manner. Besides these, some other Presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress, some of them increasing in power and interest, and almost every week adds the names of some new churches to the favored list. Our prayer to God is, that the number may never be diminished, nor the work decline, until not only every church, but every soul shall be blessed. How many are already subjects of renewing grace it is impossible to estimate with any degree of accuracy; but in this we may rejoice that many thousands of immortal souls who were but a few months ago enemies to Christ, and led captive by Satan, are now obedient servants to the Saviour, and rational expectants of eternal glory.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued,—still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders and ranks, and ages and character have been included. The child of six and seven years, yet in the infant school, and the aged sinner who had passed his four-score years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same prayer meeting on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men who are at the head of society giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray in hope and faith for all. In some congregations, especially in the western section of the state of New York, the work has been so general and thorough that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasuries of many benevolent societies felt their influence. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury, and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favours the cause of the Redeemer. All the effect of these revivals, that is worthy of regard, is the advancement of the cause of Christ in the hearts of individuals, in the church, and in the world. Should they continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of christianity to public sentiment and practice; they silence the clamor of opposers, and close the lips of the profane; they rescue the sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God from the haunts of dissipation. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness and every vice; and give increasing energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and the favor of God. What more, or what different then, does the church need to bring in her millennial glory? While we pray God to multiply such revivals, and thus cause his kingdom to come, we would urge all the friends of the Redeemer and the ministers of Christ in particular, to be diligent and faithful in using the means by which they are promoted.

In the Presbyterial reports, Sabbath Schools, Bible classes, the distribution of religious tracts, faithful private conversation, three and four days meetings, observing seasons of fasting and prayer, frequent prayer meetings, especially at sun rising, have been mentioned as means which God has blessed. Neither from these nor any other means, however, ought we to expect success unless they are employed with a heart that earnestly desires the blessing, feels its entire dependence on sovereign grace, and relies with an unwavering confidence on the promises of God to grant the request of his people.

But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favor every well directed effort to promote entire abstinence from ardent spirit. Where this cause is triumphant, it is so sure a harbinger of a revival that there is no danger in crying; "the Kingdom of God is at hand." With respect to the kind of preaching which it pleases God to make effectual we are prepared to say; there is in it nothing peculiar—nothing but a full and plain exhibition of the great doctrines of the Bible which are expressed in our Confession of Faith: but such an exhibition of them as shows the sinner his entire *voluntary* wickedness, and that no palliation or excuse can be offered for his violation of God's law; that he is absolutely and entirely dependant on the Spirit of God, and that this dependence appears the strongest possible encouragement to immediate repentance and right moral action, because that Spirit is constantly striving with him and urging him to that point:—that now his eternal interest is suspended solely, on his own choice, and while it takes away all his excuses for impenitence, urges him to the immediate choice of life, by all the motives that can be made to bear upon the mind, and move the heart. We do hope that all these means will be more faithfully employed, with stronger desire, with more humility, faith, and prayer; and we pray that they may be more abundantly prospered of God. Then will the cry of coldness and death and dissentions which now comes from many of the Presbyteries cease to be heard in our great convocations.

Though we have dwelt thus long on things that demand our gratitude and praise, yet from the narrative of many Presbyteries, we might declare facts respecting the powers, and works of darkness, in the extreme painful and alarming. Ordinances of God are neglected and despised, the sabbath and the name of the Lord profaned, the servants of Christ defamed and slandered, and their benevolent designs perverted. Infidelity, universalism, papacy, and many errors and delusions still abound, and intemperance still prevails. And it is with extreme and unmingled regret, that we hear of some members of our churches who encourage the latter crime by making, vending and using ardent spirits.

We do affectionately, but earnestly, intreat all such individuals by the love of Christ, and by the value of immortal souls, that they immediately reform, or renounce their profession of having the Spirit of Him who sacrificed himself to *save* the souls of men.

Other evils have been reported which are very distressing, but to dwell upon them, and to weep over the ruin they spread, will not redress them. As the Spirit of God is poured out and his kingdom advances we know that they will be diminished.

As the general affairs of the kingdom are very much conducted by societies of different names, in order to learn fully the advancement of the cause of Christ we must attend to their respective reports.

That noble institution, the American Board of Commissioners for Foreign Missions, in which our own church is equally interested with the Congregational and Reformed Dutch Churches, is making a steady and successful progress in its operations among the heathen. More than 1200 converts from heathenism are connected with the churches formed in its various missions; and it is a fact interesting to the Assembly that a majority of its missionaries and much the greatest number of its mission churches belong to our denomination. The whole number of its missionaries, clergy and laity, male and female, now in the field is 235.

Several churches in one of the interior Presbyteries of New York, moved by recent statements of a deficiency in the receipts of the Board, and several Presbyteries in different parts of the country, solicitous that more should be done in the Presbyterian church for foreign missions, have each resolved to furnish the means of support for one or more Missionaries, and it is earnestly hoped their example may provoke many to similar good works.

The Assembly has been pained to hear, since its present session commenced, that the distinguished friend of missions, and principal Secretary of the Board, as well as the devoted friend and able advocate of the oppressed Indians, *Jeremiah Evarts, Esq.* has been removed from his earthly labors.

The grand design of the American Bible Society to supply every destitute family in the nation with a Bible is nearly accomplished. This invaluable institution is well sustained by the benefactions of the church and every year witnesses an augmentation of its power and extension of its influence.

Home Missions, under the direction of the American Home Missionary Society, and the Assembly's Board, have been carried forward with increased energy, and they have been crowned with unprecedented success. The number of Missionaries reported by the Am. Home Mis. Society has been increased during the year from 342 to 463. Those of the Assembly's Board from 198 to 233, making the whole number employed by both institutions 696, and not less than 900 congregations have been aided in their support. More than eighty churches aided by both institutions have been visited with special revivals of of religion. The Missionaries of the American Home Missionary Society have made returns of 2533 additions to the churches on profession of their faith, and the number thus added to the churches aided by the Assembly's Board is estimated in their report at not less than 1500, making in all more than 4000 who have been admitted for the first time to the communion of the church. In view of such results who can refrain from lending a helping hand? Surely the wilderness and the solitary place has been made glad for them, and if this work is urged forward as it ought to be, every moral desert in our land will blossom as the rose.

The education of pious indigent young men for the ministry has been carried forward with unprecedented energy and success. And while we have put our hands to the work to train up ministers for the church and have prayed the Lord of the harvest to send labours into the harvest, he has answered our request, not only in blessing the beneficiaries, and in preparing hundreds more for patronage in the churches, but he has poured out his Spirit upon most of the colleges and seminaries of learning in our land, consecrating the hearts, the talents, the education and the lives of the young men who are advanced in their literary course, to himself. Such efforts attended with such blessings will soon be able to meet the cry for more labourers, which comes from every part of the country, with a well educated and well trained host of pious ministers.

The American Tract Society, is yearly doing more and more to spread the knowledge of the gospel of Christ through the country. Not only are its silent preachers eminently useful where the living teacher cannot be sustained, but the cause of revivals and the salvation of souls to our congregations are promoted by their influence. By the monthly distribution of a single tract to every family, which has been adopted by many of our churches, so much good has been done that we hope every church will without delay engage in the work.

The American Sunday School Union is making vigorous and successful efforts to extend the blessings of sabbath school instruction throughout the country. During the past year God has seen fit to visit these nurseries of the church in a remarkable manner. In many instances they have been the means of revivals, and thousands of scholars and teachers we trust have been brought into the fold of Christ. We rejoice to learn that there are now not less than 450,000 scholars connected with the Union, and that the resolution some time ago adopted to establish schools throughout the valley of the Mississippi is going into operation with flattering prospects of success.

The Seamen's Friend Society, the Colonization Society, together with kindred institutions, are making a happy and joyful progress in their enterprizes. While God is abundantly enriching the church, by giving fruitful seasons, and prospering all the means of wealth, while he is adding to her the influence and riches of thousands, who have hitherto been opposed, and while by the reformation of habits produced by the Temperance Society far more is saved to her than all that had been expended, is it not unreasonable and must it not be provoking to the God of heaven, that any benevolent society should be cramped and retarded in its operations for the want of more liberal support? "The liberal soul shall be made fat and he that watereth shall be watered also himself." As the large demands of these societies are more promptly and fully met we shall see the triumphs of the cross and the reign of grace.

From the General Association of Connecticut we learn that the same reviving influences of the Holy Spirit which have visited so many portions of our church have been poured out upon theirs. And often as those churches have been blessed with revivals of religion, yet such revivals —in respect to the number of the subjects; the rapidity of the work of conversion, the harmony of the churches and pastors, the absence of all to which the fastidious might plausibly object, and the overawing manifestation of the power of God, have rarely if ever, been witnessed there before. Not fewer than fifty congregations have experienced in a greater or less degree the special visitation of the Spirit of God since the commencement of the present year, and every week brings tidings that another and another of the churches is rejoicing in the same mercy of the Saviour. The cities of Hartford and New Haven have been particularly blessed. In Yale College about 120 of the students have given evidence of having passed from death unto life.

From the General Association of Massachusetts no report has been received.

From the General Convention of Vermont, the General Consociation of New-Hampshire, the General Conference of Maine, the Evangelical Association of Rhode Island and the Synod of the German Reformed Church, we learn much that is cheering. Though not blessed with so many and so peaceful revivals of religion, yet many of their churches are refreshed by gentle showers of grace, and in general, the cause of piety and benevolence is advancing. And it is worthy of remark, that in all these connections God is manifesting peculiar favor to the Colleges and Seminaries of learning. In many of them, especially at Middlebury, Dartmouth, and Bowdoin there have been interesting revivals of religion.

By all these mighty works we are anew reminded that we live in the most eventful period of the world; a period when holiness is to take the precedence of sin, direct the conversation and control the customs of society. This precedence the world has held too long, and values it too highly, to relinquish it without a struggle, but our God will prevail. It will be accomplished, not by might nor by power, but by the Spirit of Jehovah, yet through human agency. The place for Christ's ministers and people is at the feet of their Redeemer while they rely entirely upon his grace.

Nothing unknown in the Scriptures or untried in the church is needed in the conversion of the world to God. The whole church is warned to be more humble, more prayerful, and more faithful and devoted in the work of the Lord, expecting his grace, and relying upon him for the fulfilment of all his promises: and the desired result is sure.

The removal of some of our Fathers and Brethren from this field of their labours to their rest above, admonishes us, that what we have to do we must do quickly. Another year may number us too with the dead.*

The revolutions taking place upon the Eastern Continent and the power of God there manifested in overthrowing the thrones of kings, wresting the sceptre from the hand of princes, causing the long oppressed to breathe the air of freedom, humbling the crescent of the false Prophet, entering the strong entrenchments of the man of sin and scattering his devoted hosts, give encouragement that the day of the world's redemption is rapidly approaching. The Lord is shaking terribly the earth and overturning the nations to prepare the way for Him whose right it is to reign.

Let us give ourselves wholly to the work of the Lord, that in our beloved land it may speedily be accomplished, and that as we bear the standard of the cross among the nations of the earth we may witness with joy their submission to the prince of peace.

By order of the General Assembly,
EZRA STILES ELY, *Stated Clerk.*
Philadelphia, June 3d, 1831.

*NOTE BY THE STATED CLERK.

The following ordained ministers of the gospel, lately belonging to the Presbyterian church, have deceased, since the last publication of the Minutes, viz. Rev. Amasa A. Hayns, of the Presbytery of Londonderry; Henry Slater, Champlain; John Alexander, Oswego; Johnson Baldwin, Evans Beardsley, Oneida; James P. Wilson, D. D., Alexander Aikman, Philadelphia; Ebenezer Dickey, D. D., New-Castle; John Niblock, Carlisle; John Thompson, Huntingdon; James Power, D. D., Redstone; Robert Hall, Winchester; John E. Annan, East Hanover; Josiah James Kirkpatrick, William Peacock, Fayetteville; Matthew Donald, G. M. Erskine, Union; Samuel W. Yongue, Harmony; Sam'l. Hunter, Mississippi; Sam'l. Doak. D. D. Holston.

From the Kingston (Upper Canada) Watchman.

PRESBYTERIANISM IN UPPER CANADA.

The next meeting of the United Presbytery is likely to be one of great consequence, on account of several subjects of moment which will be brought before it. We understand that an official despatch from Sir George Murray, late Secretary of State for the Colonies, relative to the Presbyterian Churches in Upper Canada, will present a subject for deliberation, counsel and decision. We learn also that the ministers of the church of Scotland have been invited to attend this meeting of the Presbytery.

The agitated project of establishing a *Theological Seminary*, to qualify young men for the gospel miuistry, needs a close investigation. Is not this country under obligation to furnish itself with minisiers? Most undoubtedly: for no where else can we find men enough unoccupied, even if willing to come, or any so well understanding the condition and necessities of this large and growing population. Again: the province is able to provide for itself, and shall other portions of the church be taxed for our good? Are not some parts of the earth more destitute, and not so competent in actual laborers and ability? And ought not volunteers to go where there is most need of them? The *professing* Presbyterians in Canada, might, we think, by union and energy put a Seminary on a sure and prosperous footing—and the way to secure help is to begin; to present something to be done.

The Montreal Herald says: "We have seen a copy of a despatch from the late Secretary of State for the Colonies, to his Excellency Sir John Colborne, respecting the Presbyterians in Upper Canada. Sir George Murray recommends the formation of Presbyteries and a Synod, and a junction between the other Presbyterians and the church of Scotland. As we stated some years ago, such a union may take place without any sacrifice of principle; the Secession and Relief Presbyterians agreeing completely in doctrine, discipline and mode of worship with those of the established church; and the merely secular causes which perpetuate the difference in the parent country, have no existence here. Such being the case, an union among them, while it would mightily strengthen the Presbyterian interest, would also be viewed with satisfaction by every friend to religion and the peace of the colony. We understand that a meeting of the Ministers of the church of Scotland will likely soon be held to take the matter into consideration.

INTERESTING TO EDITORS.—A case has been decided in New-York, in favor of the New-York Daily Sentinel, against Lee, Powell & Co. wherein the principle was confirmed, *that persons receiving a newspaper, without ordering it discontinued, are liable in all cases for the payment of the same.* This decision is important to editors, and we hope will have a salutary tendency among that class of persons who readily make use of the labors of others without being willing to pay.

How naturally does affliction make us Christians!—And how impossible is it, when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace, how impossible is it then to avoid looking at the Gospel!—*Cowper.*

MISSIONARY INTELLIGENCE.

WESTERN AFRICA.

Extract of a letter from a gentleman in Liberia, of November 1, 1830, to his friend in Boston.—Communicated for the Christian Watchman.

DEAR SIR:—I have suffered much since my arrival, but God in his mercy has seen proper to spare me, while our lamented agent, Dr. Anderson, and three Missionaries from the distant land of Germany, have been called from their labors to give an account of their stewardship. The number of deaths also among the new comers, has been quite alarming;—for out of 130, on the two expeditions per Liberia and Montgomery, about 50 have died. Our friends in America are wrong in the idea that after they pay the passage of an emigrant, no other expense will be necessary; they should bear in mind, that this emigrant *is* to have the fever of the country, and perhaps be unable to labor for six months at least, during the whole of which time, he is to be supported.

I am much pleased with the face of the country, and also with many of the tribes. They remind me of the different races of Indians in America; though you have none to bear comparison with the Mandingoes and Foulahs, the most of whom read and write Arabic fluently. I have not seen many of the latter, but the former are every day coming and departing from the settlement; they are a race of traders, dealing in every thing. They bring considerable specie into the Colony. Our schools are progressing but slowly from the want of funds and suitable instructors. I want to see more of New England laws and customs. I have been unable to collect but few curiosities as yet, though the country, I believe, has many. I have hardly been off the Cape.

I had almost forgotten to inform you, that this *spot* was once a most celebrated one for the Slave Trade: and even at this day, we have enough of them a little to the windward and leeward. Before now, you have heard of the death of Don Miguel, the noted slaver, of whom some mention is made in one of the numbers of the Herald. He was killed in battle with a few of our colonists at Little Bassa. In the United States, you believe that the Slave trade is nearly at an end; but far different is the case. Thousands are annually shipped from the Western Coast of Africa. We have just heard of the capture of a large frigate built Guinea-man off the Calabar Coast by His Britanic Majesty's Ship Primrose, after an action of ever one hour; one hundred and six were killed on board the slaver, and three times were the boarders from the Primrose repulsed. She is now safely in Sierra Leone, with 500 slaves on board; and it was intended to take 12 or 1500 slaves. Part of the crew were on shore at the time with the first and second officers. We are in daily expectation of our Agent, Dr. Mecklin, with an expedition.

SOUTH SEAS.

EIMEO.

Extracts of a letter from Rev. J. M. Orsmond, dated Griffin Town, January 13th, 1830, addressed to the Directors.

During the past year nearly twenty from among the vilest of the vile have come forth and have joined our church. Not one has been suspended or excommunicated. We have not as yet had one tainted with false doctrine among us; and those who have been sent here from Bunauia and Papeete, by the hand of what I consider persecution, because of their erroneous doctrine, have without exception been reclaimed, and are re-united with us as members. A little friendly dispassionate reasoning does more than fifty public judgments. I like to meet such poor deluded creatures on their own ground, if possible, and so carry the palm of victory in the hand of conviction. On the whole, I feel encouraged from a review of the past.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover only two of our church members purchase it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property.

Maoae's Death.

The Gospel of Jesus, indeed, is no fiction. It drives ignorance from the mind, and enlightens our passage to the tomb; points to a glorious immortality, and shows to whom it is ensured. Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to walk from house to house, to stimulate the halting, and give assurance from what some God had told him, of success in an approaching war. From the day of his embracing the Gospel till the day of his death, he maintained a profession, which even the tongue of envy could not impeach. He was an ornament to the little sphere in which he acted. From the hands of our respected brother Henry he received the ordinance of baptism; but he has been a member with us ever since I came to Griffin Town; and from his intimate acquaintance with his language and country, I have been on the most familiar terms with him, and have seen him in all his relations. To the sacred ordinances of religion he always attended with apparent delight, and from his habit of treasuring up passages of Scripture in his mind, though his eyes were so bad that he could not read, he had obtained a sound knowledge of the great and essential doctrines of the Gospel. Several times he appeared to be near his end, when I always found him happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel that death had a sting. At length, age and increased infirmity brought him down. I often visited him, and never left him without observing the same placidity and contentment. Often did I feel shame to think that with all his privations, he never murmured in my hearing, while I, who am so much more comfortable, can hardly pass a day without it.—God forgive my sin! On seeing that his end was fast approaching, I said to him: "Maoae, are you sorry that you ever cast away the lying Gods, by which you used to gain so much property!" He was aroused from his lethargy and tears of pleasure sparkled in his eyes, while with vehemence he said, "Oh, no, Otamoni!—oh, no, no, no. What! Can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the devil's work, and had well nigh lost my own soul. I wonder that I was not leveled by club or spear before I heard of the name of the Messiah. He is my great rock, the fortification wherein my soul takes shelter from all foes."

I said, "Tell me on what you build your hopes of future bliss!" He said, "I am a vile man—my life has been vile; but a great king sent his ambassadors from the other side of the skies to our shores with terms of peace We continued to fight, nor could we tell what those ambassadors wanted, for many years.—At length Pomare obtained a victory—ordered all *marаes* to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us that it is the only way to God. I believe that Jesus will save me. He is my staff now. What I grieve at, is, that all my children do not love him. Had they known the distress we used to feel in the reign of the devil, they would be glad to take the gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns." Here he seemed overcome.

A little after, I said, "Maoae, are you afraid to die!" "No, no," he replied, with almost youthful energy;—"The ship is in the sea, the sails are spread, she is ready. I have a good pilot, and a good landing place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the throne of Messiah." Here the tears gushed into my eyes, I thought myself by the side of some experienced Christian in England, and said, in my heart, "In my last moments, may I feel as happy as this poor Tahitian feels."

Thrice blessed Gospel—thrice blessed people, who by means of Christian benevolence, are led to results so precious. Here is one going down to the shades of death supported by a hope full of immortality, and saying—"*But for English Christians I had died a miserable slave of sin.*" Will he not through eternity sing hallelujah to God and the Lamb, because of the South Sea Mission!

Tuahine.

A short time since, a young man, named Tuahine came loitering about my house in an unusual way. Knowing him to be one of the baser sort, I said, "Friend have you any business with me?" Tears gushed into his eyes—he could at first hardly speak—at length he replied, "You know I am a wicked man.—Shame covers my face and holds me back.—To-day I have broken through all fear. I want to know, is there room for me! Can I expect mercy!" I said, "O, you and all your friends must be happy; you need no Jesus to save you. How came you to have such a thought as that!" His countenance blushed—tears started from his eyes, and he said: "I was at work putting up my garden fence. It was a long hard work, and only myself to do it. All over dirt and greatly wearied, I sat down on a little bank to rest, and said within myself, I cannot tell why, 'all this great garden, and death for my soul—all this great property, and death forever! Oh what shall I do!' I went immediately and bathed; then went to my wife, and told her my thoughts and wishes; she agreed to my desire, and we, on that evening, left our work, and came to this place where the word of God lives, and I have been wishing to speak to you ever since." I was quite affected to hear his tale, gave him all the instruction and encouragement which I conceived the Scriptures warranted, and am happy to say that the man continues to live happily and worthy of the gospel.—*London Evan. Mag.*

NEW ZEALAND.

Church Mission.—The New Zealand Mission continues to encourage the best hopes of the friends of the Society. The Committee have viewed with cordial satisfaction the zealous and persevering labours of the Missionaries, and the spirit of concord which prevails among them. Few things have been more strikingly illustrative of the gracious care and watchful providence of the Great Head of the Church, than the perfect security of the Missionaries among the warlike and turbulent natives: devoid of all European protection, situated among wild and cannibal savages, God has, now for fourteen years, preserved them unhurt: as he shut the mouths of the lions in the den into which Daniel was cast, so has He marvellously restrained the sanguinary disposition of the New Zealanders; and preserved His servants from all injury, that they may declare His glory to the people among whom they dwell, (*Committee*)—According to human estimate, it appeared impossible that these wild, ferocious cannibals could ever be brought under the influence of christian principles; but the power of divine grace has most unquestionably subdued the hearts of some of these heathens to the obedience of the gospel, (*Rev. S. Marsden*)—Our Heavenly Father is, I hope, carrying on a great and glorious work in this dark land. Some of the New Zealanders are acknowledging that the yoke of Christ is easy, and His burden light. you will be pleased to see what ardour and attention are mainifested when we speak to them about their eternal interests. That part of the word of God which is translated into the native tongue is read with eagerness. The Sabbath is more strictly regarded in our settlement, than in many villages in England. Some are in the constant habit of praying in secret, (*Letter, Sept.* 1830)—We have, before this, had DYING TESTIMONIES; but now we can bless God for LIVING WITNESSES, (*Mr. Richard Davis*)—Some of the natives are beginning to express, in their own terms, their christian feelings: a New Zealander thus describes the trouble which he felt on account of the obstinate stubbornness of his heart—"I am bad with vexation for the exceeding fixedness of my bad heart." (*Report.*)

London Missionary Reg.

GREENLAND.

Lichtenfels.—Br. Eberle, thus speaks of the state of the Mission: "As to the internal state of our congregation, we cannot sufficiently praise the goodness of the Lord shown toward us: amidst all imperfections, we continue to receive convincing proofs, that His love and compassion never fail: as the Good Shepherd, He follows the wandering sheep, heals the wounded, and comforts the weak: preserving those who are faithful to His call, in the right way: the festivals, communion, and memorial days have been seasons of peculiar blessing, on which His presence and grace, felt among us, caused our hearts and lips to overflow with thankfulnes, and encouraged us anew to devote ourselves with soul and body to His service. If we look forward, we may feel some fears, perceiving how the enemy of souls leaves no means unemployed to injure and destroy the work of God, and always finds instruments to forward his purpose: thus we are again assailed by a requisition that our Greenlanders should distribute themselves every winter in the out-places, and those who refuse are oppressed in various ways: here the attempt has not been so successful as at New Herrnhut, where nearly half of the congregation have been prevailed on to adopt the measure: now winter is the season when they reap most benefit for their souls, and when the meetings and opportunities for instruction can be readily attended to: I think the plan will succeed, so far as merchandize is concerned; but an experiment, even of a year or two, may do much mischief to the poor people.—*Ib.*

THE IDOL KANNAPPEN.

The Idol Kannappen, is one of those renounced by the people of Tinnevelly, on their conversion to christianity, through the instrumentality of the labourers of the Church Missionary Society. It was worshipped many years by the people of Amattavanakoody, near Satangkoolam. In his right hand he holds a club; in his left a stick: at his girdle is a weapon; and round his body a cloth.—Arrullananden, the owner, who inherited it from his father, became a christian a few years ago, and is now a catechist in the Mission. This image is of stone, and 5 feet 5 inches in height. It cost at least ninety rupees. The Rev. C. T. E. Rhenius thus relates the history of this Idol:—

Kannappen was, in ancient times, a hunter at Kallastri, north of Madras. He used daily to hunt in a forest where there was an idol of Siva, served by a Priest. When this Priest had finished the service of the temple, locked the door, and returned home, Kannappen used to come to the door, which always opened to him of itself, with such birds as he had shot during the day, in order to feed the Swamy, (Idol,) for whom he always selected the best part of the bird. On these occasions he would with his foot wipe the dust from the Swamy; with his mouth let water upon its head; and with his hand put meat into its mouth having first himself tasted whether it was savoury.—Still he would be sorry, and cry out, "O the Swamy is not yet satisfied!" When he left the temple, the door also closed of itself.—One day, when he was thus showing his great attachment to the Swamy, he observed water running out of one of its eyes; at which he was greatly astonished. Lamenting that the Swamy's eye was distempered, he instantly plucked out one of his own eyes, and put it into the Swamy's head. Observing that its other eye was blind, he resolved upon giving it his second eye also; but recollecting that in that case he could not well find the place of the Swamy's other eye, he first put his toe upon that place, and then plucked out his remaining eye. Instantly the Swamy got alive and exclaimed, "Is this Kannappen, who has given me his eyes'"—Then embracing Kannappen, he took him to Keilasum, *i. e.* Siva's Heaven. On this account Kannappen became an object of divine worship; and his worshippers expect from him every earthly blessing, as well as heavenly bliss. The etymology of Kannappen is, Kann, "the eye," and Appen, "father."—*Ib.*

[From the Observer and Telegraph.]

CHEROKEES OF THE ARKANSAS.

The following extracts of a Letter from Mr. Washburn; dated Dwight, Jan. 4, to one of the Professors in the Western Reserve College, will be found interesting.

"Our schools are very interesting. We have three in operation here: A male school consisting of thirty Cherokees and Creeks; a female school consisting of more than thirty Cherokees—and an infant school consisting of 14 scholars. The infant school commenced about a year ago. It then consisted only of the children of the Mission family. A few native children have since been received into it. In this school children are taken as soon as they can speak, and are continued till they are eight or ten years old. This school is conducted on the same plan and with the same apparatus, as the Infant schools in our eastern cities. In the other schools, the teachers have adopted the modern improvements so far as we have the means, and as the teachers have a knowledge of them. The effect has been most encouraging. I would speak soberly on this subject,—but I do not think that a collection of 75 or 85 children can be found in any part of the United States, who exhibit a more interesting and encouraging aspect than the children under our care. They are deeply interesting, whether you regard them in their school, or when engaged in various and useful labors out of school—whether you regard them sitting under the sound of the Gospel in the sanctuary, or collected in their classes and seats in the Sabbath School. We have had a Sabbath School Society, anxiliary to the A. S. S. Union since 1824. Within a few months we have adopted the 'Union Questions'—and I can truly say that I have never visited a more interesting Sabbath School than our own. I preach statedly to the children every Wednesday. This also is to me a most precious meeting. I know not that any of the dear children are subjects of saving grace; but there is an attention, a seriousness and a tenderness of feeling among them, which clearly indicate that they are under the teachings of that blessed Spirit, who alone can guide them into all truth. O how we long to rejoice over them as the adopted children of God, and heirs of the heavenly inheritance!"

From the London Missionary Register.

LORD'S-DAY-OBSERVANCE SOCIETY

We notice, with thankfulness to Almighty God, the efficient measures now in progress for stemming the torrent of Sabbath profanation which threatens to overwhelm this guilty land. We subjoin the objects of this Institution; and have reason to hope, from the character of those with whom it originates and the manner in which it is supported, that it will prove, under the Divine Blessing, an instrument of incalculable good:—

1. To diffuse information as widely as possible on the subject, by the publication and circulation of Books and Tracts on the Divine Authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the new inroads made on its sanctity—the best means of abating or preventing those evils, and promoting the sanctification of the day—and on similar topics.

2. To open a correspondence throughout the British Empire, and if possible on the Continent of Europe, and wherever else suitable opportunities may occur, for the purpose of forming Local Associations, and for maintaining a friendly intercourse with Societies already existing, or which may be established with the same object in view.

3. To aid, as far as the funds of the Society may allow, the Local Associations which may most stand in need of support.

4. To promote, by all proper measures, Petitions to the Legislature, throughout the country, for the enactment of such laws as may be necessary for repressing the open violation of the Lord's Day, and for protecting the Christian Worshipper in the peaceful exercise of his duties.

5. And, generally, to form a Point of Union, if God should be pleased to bless the design, for the efforts which may be made in every part of the world toward this great object.

From a Correspondent of the New-York Observer.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

ALBANY, June 7th, 1831.

The General Synod of the Reformed Dutch church commenced its annual session at Albany on Wednesday the 1st inst. The Rev. John Gosman was elected President. Seventy-four members were present. The afternoon of the first day, agreeably to the usage of the body, was spent in religious exercises. The Synod also resolved to hold a prayer-meeting every morning at 6 o'clock, and divine service every evening in the two churches alternately. The synodical sermon was preached on the evening of the first day in the South church, by Rev. Wilhelmus Eltinge, President of the last Synod, from Genesis xlv. 24, "See that ye fall not out by the way."

The Education Society of the Reformed Dutch church held its anniversary in the North church, on Thursday evening. The annual report was read by the Corresponding Secretary, from which it appears that the operations of the Board during the past year have been somewhat more extensive than in former years: though they present strong claims upon the benevolence of the churches, for more efficient liberality. Addresses were delivered by the Rev. G. W. Bethune, Rev. C. C. Cuyler, D. D. and his excellency Gov. Vroom of New-Jersey.

The missionary sermon was preached on Monday evening in the South church by Rev. Eli Baldwin from Is. xxxiii. 16.

A resolution was introduced for the appointment of a committee to revise the Constitution and Book of Discipline of the Church. This resolution, as would be expected, elicited much discussion, and was ably handled by some of the elders who take a high rank in matters of civil jurisprudence. The prominent grounds on which the movers of the resolution based the necessity for revision, were the uncertain language which some of the articles speak; the discrepancy between the articles of the Synod of Dort, which is the constitution, and the explanatory articles, as well as the different relation which the church in this country sustains to the civil government, from what it did in the mother country. The grounds of opposition are the danger of experiment, the fear of innovation, as well as the antiquity of the work. After nearly two days spent in the discussion, the following resolution was adopted with great unanimity—and in accordance with it an able and intelligent committee were appointed who are to report at the next session.

Resolved, That a committee be appointed to revise and amend the explanatory articles of church government, the appendix, together with the resolutions in relation to the government of the church passed by the General Synod, at different periods, in conformity with the principles contained in the original rules of church government, adopted at the National Synod of Dordrecht in 1818 and 1819, and that when the same shall have been constitutionally approved by the classis and adopted by the General Synod, they shall be regarded as the rules and articles for the government of the church—and said committee report next session.

A memorial from members of the Dutch Church in your city, in relation to certain alleged erroneous views of doctrine, which they call pelagian and semi-pelagian, was presented and referred to the standing committee, who have not yet reported.

The Reports of the Northern and Southern Missionary Boards of the Synod were read, as also the Report of the General Agent, all which represent our missionary matters in an interesting and prosperous view. The Northern Board (in the bounds of the Particular Synod of Albany) have appropriated $3,639 in aid of twenty-six missionary stations. "New stations have been occupied, new churches organized, and those already organized have been encouraged and strengthened."

The Board for the Southern section, or Particular Synod of New-York, have aided by appropriations fifteen weak churches, and employed six missionaries in destitute places, being in all twenty-one missionary stations. The amount paid is $3,492.

The Agent of General Synod reported that he had obtained subscriptions in the churches, for missionary purposes, $5,316—for education purposes, $2,781 58—from which it appears that the agent has been faithful and successful, and deserves well of the churches.

A memorial was presented from some members of the Missionary Society in New-York, soliciting the rescinding of the vote of the last Synod relative to the society, which places the appointment of the board of managers entirely in the Synod. The memorialists now ask for the appointing power to revert again to themselves. The matter is with the committee on missions, who have not yet reported.

The report of the committee appointed at the last session to select an additional number of hymns to be appended to the collection now in use, was accepted, and they were ordered to be published, and used in the churches.

A memorial of the Board of Education, requesting to be taken under the care of the Synod, was presented and accepted; and the Synod resolved to grant the request, and to recognize their Executive Committee as the Board of Education of the General Synod of the Reformed Dutch Church—and that hereafter this board shall be appointed by the Synod.

The committee on the state of religion have not yet reported, though from the statements contained in the reports of the Particular Synods, it is evident the Spirit of God has been among the churches, and His work has been revived. From all quarters we hear of the great things he has done, in gathering souls into his kingdom.

Adieu.—This is an expression of farewell, familiarly used by all classes of people; but its derivation, which is a beautiful one, is not, perhaps, generally known. It comes from the French words *a dieu*—to God—implying, I depart from you, but leave you to the protection of Heaven.

It appears from a report recently made by the Director of the Connecticut State Prison, that, out of 182, the whole number of convicts, 79 were unable to write, 30 unable to read, and no one had received a liberal education.

REVIVALS.

Churches in Philadelphia.—We are happy to see from accounts in the papers that there is an increasing attention to religion in the churches in Philadelphia.

In the Rev. Mr. Patterson's church, where meetings have been held eight or nine days, on one occasion about 60 persons expressed a desire for a special remembrance in the prayers of God's people.

On Sabbath day the 11th inst. 56 persons were received into fellowship with the Reformed Dutch church, under the pastoral care of Dr. Livingston.

On the same day, 32 were received into the Presbyterian church in Vine-street; and the week preceding 17 were admitted into the church under the care of Mr. Barnes.

The work is progressing with stillness and power in Dr. Skinner's church.

Revival in Liberia.—A letter received at Richmond from Liberia, dated, Nov. 24th, 1830, brings information of a revival of religion in that colony. Fourteen had been added to the Baptist church and many more were anxiously enquiring the way of salvation. Some additions also had been made to the Methodist church.

Four Day's Meeting at Athens, Geo.—A meeting of this kind was commenced in the Presbyterian church, on the 12th ult. Such was the state of feeling at the time for closing the meeting, that it was determined to continue it. Religious exercises were held daily in the different churches in the town for about a fortnight. *Seventy* persons have made a profession of religion, of whom *twenty-four* are members of the College. The utmost harmony subsisted between the different denominations throughout the meetings.

In Otsego Co. N. Y.—"Most of our towns have been visited since the first of January, by the special influences of the holy Spirit. Many hundreds have since that time, been translated out of the kingdom of darkness, into the kingdom of God's dear Son. The following are among the places visited: Harwich, Westford, Wooster, New-Lisbon, Milford, Maryland, Cooperstown, Burlington, Butternuts, &c. In several of these places it is believed, that nearly 200 have obtained hope since the solemn convocations. In the place last mentioned, about 200 obtained hope before the meeting closed. The church here is small, consisting of not more than 30 members; one half of whom have joined since the revival. Twenty or thirty more are expected to unite soon. It is not uncommon for the churches in this region to receive from 40 to 60 members in a day. In the town mentioned and many others around us, the work is still going on. The work has been great here considering the number of inhabitants; but we cannot rest yet, while we behold multitudes still thronging the broad road to death; we have great encouragement to go forward. About 20 families have recently erected the family altar, some are still anxious. A lady aged 85, walks to meeting 2 miles, and for a few weeks has given comfortable evidence of having been born of the Spirit. Some intemperate men, Sabbath-breakers, and open opposers, are among the happy subjects of grace.

Greensburg, N. Y. May 25th, 1831.—The Lord is doing wondrous things in this, and the neighboring towns. In the Dutch Reformed Church in this place, I am told that there are about 100 hopeful converts within the last 4 or 5 weeks. In the Presbyterian Congregation there is a great excitement, and a number of new conversions and a great number has been added to the Methodist Society.

In Chenango Co. N. Y.—Elder Layton gives an animating account of a revival in Pitcher, and of three days' meetings held there by the Presbyterians and Baptists successively. During one of those seasons, more than 200 persons manifested concern for their souls, and requested the prayers of christians. There is also unusual attention to religion in Cincinatus, Lincklaen, Solon, German, and Pharsalia.—*Baptist Register.*

In the University of North-Carolina.—The Rev. D. L. Russell, in a letter to the editor of the Richmond Telegraph, dated May 27 says; "The Lord is working gloriously at this place.—In little more than one week about twenty conversions have taken place among the students. This is the first revival since the institution was founded,—its commencement is powerful. A good many more seem to be under deep impressions; the work is still and solemn.—Almost every hour in the day students are calling; from 25 to 40 have in this way visited me, most of whom seem to be pretty deeply impressed; and it is believed there are few in college who are not partially interested.

In Princeton, N. J.—Princeton, we learn from a letter, is still visited in a silent and gracious way, by the Holy Spirit; so that a goodly number are still seeking the kingdom of Heaven.—*Phil.*

In Lansingburgh,—A gentleman in Lansingburg in a letter to the Editors of the N. Y. Observer, dated May 7, says: "It is now more than four moths since the commencement of a revival in this place, in the Presbyterian church under the pastoral care of the Rev. J. W. M'Cullough. It has already been stated in several periodicals that on the first Sabbath in February, there was an accession of 57 persons to this church, on profession of their faith. And the first Sabbath of May, 42 were added to the church on profession, making in all an accession of 79 individuals since the commencement of the year. Of these 79 persons, 35 are heads of families. Many the most respectable and influential inhabitants of our village are of this number. Indeed the whole moral aspect of the village is changed. Several individuals have abandoned infidelity or fatal errors, and have embraced the crucified Redeemer as their *only* hope.

In addition to the number stated above, there are about 15 others who cherish the belief that they have passed from death unto life. The work has not yet ceased; and we trust will not cease: yet it must be acknowledged that comparatively few are at the present time, willing to acknowledge much anxiety for their salvation. Our meetings are well attended, and solemn. Both our communion seasons were exceedingly interesting and solemn. Upwards of 30 of the adults added to the church, were baptized on the occasion. This was a solemn and affecting sight.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 29, 1831.

The Rev. Dr. Bolles, from Boston, preached in the Baptist church, in this place, on Tuesday evening of last week on the subject of *Foreign Missions.*

We are happy to learn that his visit here has resulted in the formation of a Foreign Missionary Society among our Baptist friends.

MISSIONARY INTELLIGENCE.

By the last number of the Missionary Herald we learn, that Messrs. Hervey, Read and Ramsey, with their wives, destined to the Bombay mission, who sailed from Boston on the 2nd of August, arrived at Calcutta on the 25th of December. They expected to embark for Bombay on the 10th of the next month. A letter from Mr. Allen states, that the Lord is graciously visiting that station.

A letter from Ceylon communicates the pleasing news, that God is reviving his work at all the stations connected with that mission.

GENERAL ASSEMBLY & HOME MISSIONS.

By the proceedings of the General Assembly, already published in our paper, it will be seen that the relations of the American Home Missionary Society and the Assembly's Board of Missions to each other remain unaltered. They are entirely disconnected. Each is still to act for itself. Each has done and is still doing much good. In the emulation to do good, let it be the prayer and effort of the friends of each to avoid all unhallowed strife, and occasion for crimination and recrimination.

The General Assembly recommend to the Synods and Presbyteries of the West to correspond with each other and agree upon some plan of conducting missions in the West and report the results of their correspondence to the next General Assembly.

How the subject will or can be approached, and if taken up at all, what may be the results, it is difficult to say. On a subject of such great magnitude, and surrounded with so many difficulties, we would not be forward to offer opinions or plans; but we would say, let all who take an interest and active part in these affairs, "study the things that make for peace."

PRESBYTERIAN CAMP-MEETING.

On Thursday the 16th inst. a camp-meeting was commenced on the Walnut Hills about two miles from Cincinnati, and continued to the following Tuesday. It is described by the editor of the Cincinnati Journal as having furnished satisfactory proof "that a meeting of this kind may be held in the vicinity of large cities with equal safety as in a remote part of the country."

Fifty-four persons were received as members of the church during the meeting.

The editor of the Journal prefaces his account of the meeting with the following remarks.

"Douglass, of Edinburgh, in his thoughts on prayer, says, the reason why christians in America meet with success in preaching the gospel, is because they expect success; and the reason why christians in England and Scotland do not see the immediate fruits of their efforts, is because they do not expect success. He further remarks, that even in America, where tens and hundreds of conversions take place in a short period of time, christians have not at all come up in the largeness of their expectations to the measure of the divine promises. What christian has ever dared to expect in his own times to see the divine declaration fulfilled, "a nation shall be born in a day." But before this will be accomplised, christian expectation will be so enlarged as to grasp this declaration in all its extent. We find that christian effort has always been blessed in proportion to the faith which has existed in the church.

To insure success then in any effort which has for its object the promotion of the Redeemer's kingdom in the world, two things are indispensable. *First*: Unwavering faith in the divine promises. *Secondly*: Efforts proportionate to the magnitude of the object to be accomplished. When these two things shall be joined together in an indissoluble union, Zion will arise and shine, her light being come,—the glory of the Lord being risen upon her."

"NO MAN CARED FOR MY SOUL."

In the United States there are about *two millions* of coloured persons. The greater part of them are in bondage. We have Bible Societies—but bibles are not given to *them*. We have Missionary Societies—but missionaries are not sent to *them*. We have Tract Societies—but tracts are not given to *them*. We have Sunday School Societies—but Sunday schools are not opened for *them*.

A writer in the American Spectator and Washington City Chronicle says, "a number of christians in different parts of the Union have agreed to pray to God for the salvation of the coloured inhabitants of the United States, in secret, or in the family or social circle, on every Sabbath morning," and he earnestly entreats all who call upon the name of the Lord Jesus Christ in sincerity, to join them. Why should they not? Do not the peculiar circumstances of these *two millions* of Africans in this *christian* nation claim more of the attention and a special remembrance in the prayers of the professed followers of Christ? Let every christian *think* of it, and act as his conscience and christian feelings shall dictate.

Pray for them. As the writer, above alluded to, says, "*no law of any state forbids this.*"

VIRGINIA COLONIZATION SOCIETY.

A meeting of the Virginia Colonization Society was held in the capitol of that state, on the 9th instant. Judge MARSHALL, the President of the society took the chair. The treasurer's account, from the 15th December, 1828, to that time, was presented and accepted.

Receipts,	$1,775 80
Disbursements,	1,735 53
Balance in hand,	$40 27

Among the resolutions adopted on this occasion was one, directing the managers to make application for aid to their next legislature, by memorial or otherwise, as they may deem expedient.

THE RIVER NIGER.

The course and the mouth of the Niger have long been the objects of inquiry and examination by travellers in Africa. But all efforts have proved vain till recently. Two brothers, Richard and John Lander, are said to have descended the Niger from the point where Mungo Park died, to its mouth, which they found to be in the bight or bay of Benin. Richard had accompanied Denham and Clapperton in their travels in Africa, in the rank of a servant. He and his brother have gone to England to report their discoveries to the British government, by whom they were employed. It is said they have recovered some of the manuscripts of Park. They state that the Nile in some places is ten miles wide, and the length of that part, which they explored, was 1800 miles.

ENLISTED FOR LIFE!

A correspondent of the Vermont Chronicle, speaking of a revolution in the town of Randolph and the dethronement of "King Alcohol," says—"A conspiracy was formed many months ago, and it seems, now embraces all except a few, *who have enlisted into his service during life.*"

RELIEF TO THE SUFFERERS AT FAYETTEVILLE.

A generous feeling of sympathy with the citizens of Fayetteville, in their recent disaster, is manifested in the Atlantic cities and towns, and in some towns in the interior.—What adds to the value of the contributions already sent, is the *promptness* with which they have been raised and forwarded to the sufferers. The following items we find stated in the papers:

Norfolk,	$2,504
Hillsborough,	625
Petersburgh,	1,650
Portsmouth,	450
Philadelphia,	5,000

A meeting has been held in Boston to adopt measures for affording relief to the sufferers. The Mayor was called to the chair and Hon. Daniel Webster offered resolutions expressing the feelings of the inhabitants of Boston, and for the appointment of a committee to collect money and receive such articles as may be contributed. A committee of 132 persons was appointed. The committee immediately forwarded a draft for $2000 to the proper authorities of Fayetteville in anticipation of the subscriptions. A schooner was also chartered to carry provisions, articles of clothing &c. to Fayetteville.

THE WEATHER AND STORMS.

For two weeks or more we have had an unusual fall of rain. A week ago, last Friday, severe and destructive storms of wind, rain and hail were experienced in different parts of the state. In Jessamine county, in the neighborhood of Clear Creek, the hail did great damage to the corn, hemp, grain, and gardens. At Walnut hills, in this county, the crops were much injured, trees and fences thrown down. Similar accounts are received from Bourbon county. One gentleman in Mason county estimates his loss at fifteen hundred dollars.

NEW WORK.

The Journal of a voyage among the South Sea Islands, by Rev. Chs. Stewart, chaplain in the United States Navy, and late Missionary to the Sandwich Islands, is now published and doubtless will be read with great interest.

A NEW PAPER.

Mr. Badger, late the junior editor of the Christian Advocate and Journal, has relinquished his connection with that paper and issued proposals to publish a paper to be called "Badger's Weekly Messenger." It is to be devoted to Religion, Literature, Science, Agriculture, Commerce, and Public Occurrences. In its religious character is *not to be sectarian.*

THE PIONEER & WESTERN BAPTIST.

The two papers published by Rev John M. Peck, at Rock Spring, Illinois, are now united in one, with the above title. It is published on a medium sheet, twice a month, for $1 25 per annum. Mr. Peck is entitled to much credit for his enterprise, faithfulness, ability and good spirit in the performance of his editorial labours. We hope the union of his papers may increase their strength and gain him patronage.

For the Western Luminary.

Lexington June 21st, 1831.

The friends of Foreign Missions held a meeting this evening in the Baptist meeting house in this place.

The meeting was opened by reading select portions of scripture and prayer.

The Rev. Dr. Bolles of Boston being present, was invited to preside at the meeting, and E. Simonds was appointed Secretary of the meeting.

The Rev. J. B. Smith stated the object of the meeting to be the formation of a society, to aid in spreading the gospel among the heathen;—after which it was resolved, that we form ourselves into a society to be called the Lexington Foreign Missionary Society auxiliary to the Baptist General Convention of the United States.

A constitution was then read and adopted, after which the Society proceeded to organize itself by the choice of officers, when the following persons were duly elected.

Rev. J. B. SMITH, *President.*
Col. HENRY C. PAYNE, *Vice President.*
Prof. E. SIMONDS, *Cor. & Rec. Sec.*
W. T. SMITH, Esq. *Treasurer.*
PHILIP SPARR, FRANCIS SEIG, GIDEON SHRYOCK, } *Collectors.*

On motion of the Rev. Mr. Smith it was

Resolved, That this Society invite their brethren and friends in different parts of the county to co-operate with them, either by becoming members of this Society, or forming different societies in the vicinity.

Resolved, That a sermon be preached before the Society on the subject of Foreign Missions, at as early a day as some person can be obtained to perform the duty.

Resolved, That the Secretary prepare an abstract of the proceedings of this meeting, and that the Editor of the Western Luminary be respectfully invited to publish it in his paper.

Voted that the Society adjourn to meet the second Tuesday night in July.

E. SIMONDS, *Secretary.*

From the (Louisville,) Focus, June 15.

A friend has politely furnished us with the following brief outline of the proceedings of the Convention of the Protestant Episcopal Church, in this diocese, which closed its annual session in this city yesterday.

Convention of the Diocese of Kentucky.

Monday last, being the day for the meeting of the Convention of the Protestant Episcopal Church, in the Diocese of Kentucky, the Rt. Rev. WILLIAM MEADE, Assistant Bishop of the Diocese of Virginia, having been requested to travel through this Diocese, took the chair at 8 o'clock, A. M.

There were present six of the Presbyters of the Diocese, and fourteen lay delegates, from the three Parishes in Louisville, Lexington, and Danville.

The principal business consisted in proposing a new Constitution, which lies over for adoption until the next Convention; and the adoption of Canons for the government of the Diocese.

The Parochial and Missionary reports represent the prospects of this infant Church, in a very encouraging and animating point of light.

The Convention sermon was preached by the Rev. Mr. Page, with his usual fervor and ability, and contained a clear and comprehensive outline of the great doctrines of the Holy Gospel.

On the second day of the session of Convention, the important subject of the election of a Bishop, to preside over the infant churches in this Diocese, was largely discussed; and, upon going into the election, the Rev. B. B. SMITH, Rector of Christ Church, Lexington, was declared the Bishop elect.

After the despatch of other business, the Convention adjourned to meet next year, on the 2d Monday in June, in Hopkinsville.—

A WORTHY ACT.—*Mr. Samuel Blain*, dec'd late a worthy citizen of Lincoln county, Ky by his last will and testament, freed all his slaves (consisting of about sixteen, men women and children) on condition of their going to Liberia. Their transportation is not to be taxed upon the society, but the slaves are to be hired out until their wages will be sufficient to convey them to the American Colony in Africa. The example and name of Mr. Samuel Blain deserves to be recorded in letters of gold on the page of history that shall contain the deeds of the illustrious dead.—*Olive Branch.*

Instruction of Colored People.—We would say to J. H. D. a correspondent of the Western Luminary, that the responsibility of publishing the essays on teaching colored people to read, belongs to the writer of the essay and three other individuals—and not to the Society of Inquiry, or to the Union Theological Seminary.—*South. Rel. Tel.*

We are happy to state on the authority of a letter to a gentleman in this city, from his correspondent in New-Orleans, dated 23d ult. that a French Evangelical Minister has arrived from Geneva, to preach in the French Church at that place.—*N. Y. Obs.*

Honor! Honor!!—The Hon. James M. Wayne, a representative in Congress from Georgia, and Dr. Wm. C. Daniell, have had an affair of honor, growing out of a misunderstanding in some political matters. Whereupon Dr. D. requested an honorable interview with Mr. W. The challenge was accepted, and South Carolina was chosen, to save the laws of Georgia from profanation, for the field of combat. Mr. W., of course, was to choose the weapons—and the weapons he selected were broad swords, to be used till either party should be so injured as to be unable to continue the fight with them—and then resort should be had to rifles. The prudent friend of Dr. D. being justly alarmed at the idea of such an exposure of his invaluable, precious life, would not suffer him to fight in this way; And here endeth the bloodless honorable tragedy!—The Savannah Republican of the 2d inst. gives the details of it.—*S. R. Telegraph.*

COMPARATIVE POPULATION.

	Whites.	*Slaves.*	*Free Blacks.*
Jamaica,	15,000	331,000	40,000
St Christopher,	1,809	19,500	2,500
Antigua,	2,000	30,000	4,500
Dominica,	500	14,500	3,600
St. Vincent's,	1,300	23,500	2,000
Grenada,	800	24,500	3,700
Tobago,	950	12,700	1,200
Demerara,	3,000	70,000	6,000
Berbice,	600	21,000	1,000
Mauritius,	3,000	78,000	19,000

FOREIGN NEWS.

London papers to the 16th of May have been received at New York.

The intelligence from Poland is more definite than last week and highly gratifying to the friends of that gallant but oppressed and injured people.

It was true that the Polish army had fallen back towards their capital, Warsaw, and were followed by the Russian forces. But it was not in dismay or despair. At Praga they halted and made a firm stand against the enemy, who in their turn were compelled to *retreat*, pursued by the brave Poles.

In some papers we find very affecting descriptions of the miserable condition of the country, which is now the seat of war. The marching and countermarching of troops, the conflicts, the ravages, and burning, and pillaging, have made complete desolation of the towns and country where these operations are going on. War is truly the scourge of nations.

The following extract from a London paper we take from the New-York Observer.

POLAND.

Fourth retreat of the Russians.

The following summary account of the news from Poland is from a late London paper.

At length we have received authentic intelligence from Poland, and, we rejoice to say, of the most cheering kind. The Russian commander-in-chief, who some months ago, in the plenitude of presumption, pledged himself to his master, that, by a certain day, he would display the Russian eagle in Warsaw, has again been foiled, his plans again deranged, and, with the bulk of his troops, he has been obliged to fall back, in discomfiture and disgrace, before the army of the patriots. This is the fourth time that this doughty conqueror, whose high pretensions have now become a laughing stock even to his own thick-headed followers, has seen his claims to immortality vanish. Of the details of this last advance of the Russians upon Warsaw and of the retreat of the Poles before them, we have the accounts of both sides, and they differ but little from each other. As soon as the first movement from Siedlec, which was Diebitsch's head quarters for some time, denoted an intention on the part of the enemy to advance, Skizynecki despatched Couriers to Warsaw to prepare them for a retreat of the army, and to desire that the place might be put in a condition to sustain a siege, in case the fortune of war should be against the cause in a general engagement. Nothing could exceed the enthusiasm with which the news was received. The citizens renewed their assurances of devotion to their country; and we are told that, in an incredibly short space of time, a new *tete-du-pont* was constructed at Praga, and a second wall of protection was thrown up by 15,000 men, which was sufficient to shelter the whole of the patriot army. The most influential senators and citizens went out to join the camp, and every one had reconciled himself to the worst. The retreat, in the mean time continued, the Poles every where carrying with them the inhabitants of the country, and every description of provision which could serve as subsistence to the enemy. Upon the 27th of April, Skizynecki had reached the Capital, and fixed his head-quarters there; the bulk of his army was at Milosna, a dozen miles distant. In their retreat they appear to have been greatly harassed by the Russians, and at Minsk an action of some consequence took place, in which the Russians say the Poles lost a considerable number of men; but this is denied by the accounts on the other side. Arrived at Dembe-Wielki, the Russians found that they could not procure "even a little straw for their horses," and the Field Marshal had, therefore, no alternative, but again to sound a retreat, in which he has been pursued by the Poles; and the last account of him is from Mordy, which is beyond Seidlec, the point from which he set out. On the 26th April the whole Polish army had again advanced, and resumed its former positions at Kostrayn, and beyond Siennica. On the 30th the Polish army advanced, and the vanguard was in the morning at Kaluszyn. The effect of this retrograde movement of the Russians must be highly favorable to the patriot cause, for, besides its influence upon the still wavering provinces of Russian Poland, it proves that the subsistence of the Russian army is entirely dependent upon their supplies in the rear, and these may be intercepted by the insurgents.

The only drawback to this exhilarating news is the statement (of which the accuracy is no longer questionable) of *cholera morbus* prevailing amongst the Polish troops. It is said, however, to be abating of its virulence and mortality.

General Dwernicki.—This brave and active Polish officer had been very successful in his engagements with the Russians, on one occasion dispersing a body of 12,000. He had marched into the province of Volhynia and done much to excite and encourage them to insurrection. He has however been overpowered and compelled to surrender to a neutral power under these circumstances.

"This gallant officer," says a letter, "having been left exposed, after General Sierawski's defeat, to the combined attacks of the Russian Generals Rudiger and Roth, had no alternative on the night of the 30th ult. or 1st inst. but to take refuge in Austrian Gallicia, at Klebanowka, near Zharasz, whither he was pursued by the Russians, until a squadron of Austrian hussars interposed between the combatants, and enforced the neutrality of their province. The Russians apologized and retired. The Poles were to surrender their arms, and be cantoned wherever the Austrian government assigned them quarters."

Latest from Poland.—Hamburgh papers to the 10th of May inclusive, bring us the gratifying intelligence that the Russians were retreating in all directions. Diebitsch is said to have left 10,000 sick at Siedlec. He is retreating with his whole army to the Bug, over which river he has thrown bridges. A number of details are given of partial engagements, in which the Poles have had the advantage. An army obliged to leave behind material and prisoners, must suffer much from a vigorous enemy at their heels.

PORTUGAL.

Don Miguel has been compelled by the appearance of a British squadron in the Tagus and by the peremptory demands of the commanding officer to make the most humiliating acknowledgements to English merchants, who have been ill treated, to dismiss many of the instruments of his tyranny, and to make compensation to all the English residents, who had been despoiled of property or unlawfully imprisoned.

GREAT BRITAIN.

The elections to the new parliament are still going on with much warmth. The aristocracy are continually loosing ground.

A large fleet, termed the "Experimental Squadron," is about to sail from Portsmouth.

TURKEY.

The Province of Bagdad is said to be in a state of revolt. The Pacha of Aleppo has received from the Porte the titles of Caliph of Bagdad, Pacha of Adana, Aleppo, Dairbekir, Mardon, Orfu and Moussoul, and orders to march for Bagdad. He is also invested with the office of Generalissimo and authority to raise money, troops and whatever is necessary for the expedition.

BELGIUM.

It is said that Prince Leopold has not refused to accept the crown of Belgium.

SUMMARY.

Not Slow.—The steamer Telegraph is said to have performed a trip from New Orleans to Cincinnati and back to New Orleans in *nineteen days and a half.*

Singular Revenue.—The East India Company of Great Britain have received from taxes on the wretched pilgrims at only four of the great *idol-temples* in India, *one million pounds* sterling in 17 years!

Two thousand five hundred dollars have been subscribed at the "Brick Church," in New York, in aid of Foreign Missions.

Thomas S. Grimke, Esq. of South Carolina, is nominated in some papers for the office of Vice President of the United States.

Rock-Spring, Ill. June 15, 1831.

INDIAN WAR.—A band of the *Sac* tribe of Indians, headed by the notorious chief, Black Hawk, consisting of about 300 warriors had ordered off the white settlers near the mouth of Rock river in Illinois, under the pretence of claiming the land. This country was sold some time since by the acknowledged authorities of the *Sac*, and other tribes, and the country surveyed by the U. S. government, and sold to the people. Black Hawk, with a band of disaffected Sacks, and refugees from other tribes, refuses to acknowledge the sale, claims the country, and threatens the whites if they do not remove. They have already destroyed some of their cabins and fences, and threaten to expel the whites by force. Governor Reynolds ordered out the regiments of militia in this part of the state last week, to raise volunteers. Gen. Gaines has gone up from Jefferson Barracks, with six companies of U. S. Infantry, and will call on the Governor if he needs mounted men, and it is expected that Black Hawk, and his band, will have to decamp to the country west of the Mississippi, where the main *Sac* nation live peaceably, or be subdued by force. —*Western Pioneer.*

The *Indian War*, noticed above presents a more threatening aspect. Since the article has been in type, Gen. Gaines has sent an express to Governor Reynolds for several hundred mounted men;—the volunteers, amounting to about 100 men, from this county, marched two days since,—and orders are to raise 200 more, which will take about every fourth man belonging to the militia. We suppose the counties north of this will furnish a proportionate number. Rumor says there are 1000 warriors, from four tribes, assembled near the mouth of Rock river, and that they refuse to hold a treaty, or remove to their own country. We suppose the U. S. troops, and the Illinois rangers will be thrown around them, and the Indians brought to terms, without any blood shed. We can assure our distant readers this is no Georgia affair. The Indians have long since *sold* the country in dispute, to the United States, and it has been surveyed—sold to the inhabitants—and partially settled. —*Ib.*

LOUISVILLE, June 15.—On Monday last, an aged man named Walter P. Brown, residing on the Muddy Fork of Silver Creek, about 10 miles from New-Albany, came on board the steamboat Scout, in a state of *intoxication*, opposite Hawesville, and soon fell overboard and was drowned. He swam to within a few yards of the shore, when he became exhausted and sunk. The boat was promptly rounded to, and exertions used to find the body by dragging, &c. but without effect.

Western Hospitality.—One of our cents writes to us that he has travelled 1500 miles in Kentucky and vicinity, on our business, at an expense of twenty-five cents!—all the wants of himself and his beast, being supplied by private hospitality.—*S. S. Journal.*

Fire in Cincinnati.—On Saturday the 18th inst. a little before midnight a fire commenced on Front Street a short distance above Sycamore street, which spread both above and below the place where it caught. In fact nearly all the buildings below the Cincinnati Hotel to Sycamore street were destroyed. The buildings were principally of wood, and occupied mostly as clothing and other stores —much property was lost.

The most tragic part of the scene remains to be told two lads of 12 or 15 years of age, one the son of Mr. Orange, were burnt in a shocking manner,—Mr. O's. son died in a few hours, the other it is said will recover.—*Farmers Record.*

Mr. JAMES W. MARSHALL, of this State, who some months ago, shot Mr. William Galt of Richmond Va. has been tried and acquitted.

Sixty-six Steam boats were built at Pittsburg last year.

Towards the close of the late session of Parliament upwards of three hundred petitions were presented in the course of one day, for the abolition of slavery.

Death of Dr. Abernethy.—This celebrated surgeon, who had long been seriously indisposed, died at Enfield, Eng. on the 20th April.

Sir Walter Scott was very ill at the last dates, and there was little expectation of his recovery.

The wife of the duke of Wellington died in London, the latter part of April.

The widow of Lord Nelson died on the 4th of May.

DIED—In Paris, on Sunday evening, 19th inst. *Mrs. Selden*, formerly of Millersburgh.

FAYETTE TEMPERANCE SOCIETY.

THE Fayette County Temperance Society will meet in the Court House on Friday evening next, 1st July, at early candle light. The public are respectfully invited to attend.

Lexington, June 25th, 1831.

FOR SALE.

I WISH to to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1831. 45-tf.

FOR SALE.

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

JOB PRINTING

EXECUTED AT THIS OFFICE.

91937

POETRY.

PROCRASTINATION.

BY MISS HUNTLEY.

"Now is the time—the accepted time"—
Speaks audibly a page sublime.
Another creed is heard to say
"Wait till a more convenient day."
Inquirest thou which is the truth?
Which to obey? Unwary youth!
Go ask of nature in thy walk—
The rosebud, dying on its stalk,
The fading grass, the withering tree,
Are emblems of thy fate, and thee.

Ask of the stream, or torrent hoarse,
To linger in its wonted course;
Ask of the bird to stay its flight,
Bide the pale moon prolong her light,
And listen to their answering tone—
"A future day is not our own!"

And is it thine? O spurn the cheat,
Resist the smooth—the dire deceit;
Lest, while thou dream'st of long delay,
Thine hour of action pass away,
Thy prospects fade, thy joys be o'er,
Thy time of hope return no more!

Ask of the Roman*—pale with fear,
While judgment thundered in his ear—
Who to the warning friend could say
"I'll hear thee on a future day;"
Ask him if time confirmed his claim?
Or that good season ever came!

Ask of the grave; a voice replies—
"'No knowledge, wisdom, or device,'
Beauty, or strength, possess the gloom
Where thou shalt find thy narrow home!"

Delay no longer—lest thy breath
Should quiver in the sigh of death;
But *inward* turn thy thoughtful view,
And what thy spirit dictates—*do!*

*Felix, see Acts xxiv. 25.

MISCELLANEOUS.

CONVERSION OF A BLIND MAN:

OR THE POWER OF THE SCRIPTURES.

"The following paper," says the editor of the Philadelphian, "was put into my hand by Mrs. Snowden at least ten years ago, with permission to make it public after her decease. The Mr. G—— I——of whose remarkable conversion she wrote, is still living, and has ever since the change took place, which is here described, evinced the power of godliness by his holy conduct. He is a sound divine, and a devoted christian, who calmly waits in natural darkness, but in spiritual light, for the redemption of the just."

Rev. and Dear Sir—I shall now endeavor to fulfil the promise made to you, some time ago, by giving such information as is within my recollection, respecting the case of Mr. G—— I——.

The gentleman is a native of Philadelphia, has received a classical education, and with it every indulgence that a father's partiality could bestow. Brought up in the gay world, it is to feared there was little attention paid to his immortal interests.

After spending the time necessary to acquire a knowledge of the mercantile business, he left this city for the West Indies; was there successful in business, and being in circumstances to gratify his inclinations, visited England, and in London throwing off every restraint, indulged himself in all the amusements and levities of that gay metropolis.

Returning to America, he entered into business in the state of Virginia. There he resided some time, when it pleased the Lord to deprive him of his sight; an affliction looked upon by him at that time as insupportable; for he saw not the hand whence it came; but after he was made sensible that he was as a brand snatched from the burning, I have heard him often bless the chastisement of a Father.

Mr. I—— had weak eyes from a child, but his blindness came on him suddenly. Finding no relief from the physicians where he resided, he left Virginia for Philadelphia, and upon the application of his friends, he and his servant were received into my house as boarders. I found him a man of strong passions, impatient under sufferings, not willing to submit to restraint of any kind.

When the physicians of the city were consulted, they gave his friends no hopes of his recovering his eye sight. Him they soothed with the promise of a farther consideration of his case.

A few weeks after his coming to my house, a gentleman, much celebrated as an Oculist, arrived in the city. Mr. I—— applied to him: he did not tell him that his was an incurable case, but that he would see him again. He bore this very impatiently, observing to me that life was become an intolerable burden; but that this was a consolation that he had it in his power at any time to lay it down. It was but to increase the quantity of opium, (he was in the habit of taking opium,) and all his sufferings would be ended. He would see the doctor once more, and if he found there were no hopes of the recovery of his sight, he would certainly put his purpose into execution.

I remonstrated with him on the impropriety of his behavior, alleging that he had no more right to take away his own life than he had the life of his neighbor; and asked him whether he had considered the consequences of rushing uncalled into the presence of his Maker. He said that he had considered it well; and advocated his opinions on this principle, that he was by a merciful God placed on this earth to enjoy the good things of this life, as far as it was in his power honestly to obtain them; that the duties required of him, were to be as useful to his friends in particular, and society at large, as his circumstances would admit of; that by losing his sight he should no longer enjoy any happiness here; would become a burden to his friends, and could be of no use in the world. The purposes for which life was given him were now defeated, of course there could be no impropriety in laying it down.

I made some remarks on what he advanced as his sentiments, and to strengthen what I said, quoted some passages of Scripture. He treated what I said in a very light manner, spoke of the Bible as the work of man, contrived to keep the vulgar in ignorance, with many other observations common to men of deistical principles. I then inquired if he had ever read the Bible. He frankly acknowledged that he had not since he left school. I then asked him if he had not read the works of those who were opposed to the Scriptures. He allowed that he had read many works of that kind. If so, I observed, he must have formed his opinions of the book, from avowed enemies. Was this a fair way of proceeding? Was it just? I think you would not act thus uncandidly with the writings of authors whom you had heard spoken against.

This book, you acknowledge, you have not read since you were a boy. All that you know about it you have from the enemies of the christian religion. Taking these things into consideration, I hope, sir, you will not again speak against the Bible, as it is a book you have not read since you were capable of forming a judgment of its contents. He apologized for what he had said, in a very handsome manner; acknowledged that he was wrong in speaking as he had; and expressed a wish to have it read to him

This I declined; and gave my reasons for so doing, which were, that a man thus prejudiced, was not likely to profit by the reading of it. He would most probably cavil at, and perhaps ridicule many parts of it; in so doing he would wound my feelings, without benefiting himself, for I considered it the word of God; and my hopes of salvation rested on the truths contained in it. He then assured me on the word of a gentleman, if I would read it to him that whatever his opinions might be on hearing it read, he would carefully avoid saying any thing that might have the least tendency to wound my feelings or give offence.

There was an earnestness in his manner of addressing me which satisfied my mind that he was desirous of having it read to him, and the next day was fixed upon to begin with the reading of it. I believe he waited impatiently for the hour appointed, for no sooner did it arrive than he sent for me. I observed to him before we began, that as in the New Testament he would find the fulfilment of the promises of the Saviour, I would point those promises out as often as they occurred to me whilst reading the Old Testament, and which it would be necessary for him to take notice of as we proceeded. We began with the first chapter of Genesis. Before we had finished, he stopped me to express his admiration of the language; observing, it was sblime beyond any thing he had ever read. All attention while I was reading, he regretted very much when I was under the necessity of leaving off.

I believe it was on the second day of my reading to him that he cried out, "What a wretch am I, to have spoken against such a book! a book that I had never read so as to know any thing of its contents!"

I went on reading to him for a few days, according to the plan laid down, which was to read one hour every day, when the distress of his mind increased greatly.

I heard now no more of a second visit to the Doctor; no complaint, no murmuring, on the account of loss of sight. He saw the hand of God in this dispensation of his Providence, and would often say it was less, far less than he deserved. I now called upon some of my religions friends to converse with him, and assist in reading to him, as my family duties prevented my being with him as much as I could wish. About this time several religious works were, occasionly, read to him; amongst which were Boston's Fourfold State, Newton's Works, and Hervey's Dialogues. The descriptive parts of the last mentioned work he would frequently request me to pass over. His desire to hear of the doctrines of free grace was so great, that he had not patience to attend to any thing, however elegant, where it had not a tendency to throw light upon a subject that lay nearest his heart. He now neglected no opportunity of hearing the word of God; attending sermon on Sabbaths, and weekly societies as often as it was in his power. His natural disposition as might be expected, would sometimes get the better of the good resolutions he had formed, thus betraying him into a fretfulness that was troublesome to his friends, and the cause of much uneasiness to himself. Often on these occasions I have heard him lament over a sinful nature; accusing himself of ingratitude to that God, who had stopped him in his career of vice; and by depriving him of the light of day, had enlightened his mind, so as to enable him to receive the truths contained in his blessed Word. I do not at present, recollect how long he staid with me, but I think it was something less than a year. It was then thought advisable by his friend to place him in the country, and boarding was taken for him in the neighborhood of Mr. T——, of A——.

I am, sir, with great respect, Yours, &c.

ANN SNOWDEN.

THE SAILOR IN GODALMING STABLE.

Some years ago, a young sailor, ragged, shoeless, and pennyless, begged permission one night to sleep in the stable at the White Lion, at Mousel, near Godalming. The ostler gave him leave; but the master hearing of it ordered him off the premises. The ostler, who had perhaps been in Jack's circumstances, recommended him to apply at a widow's cottage in the village, which he did. The widow gave him shelter in her woodhouse, on some straw, a basin of milk for his supper, and another for his breakfast, and a sixpence to spend on the road, as he was travelling to London, desiring him to call on her daughter, (who was cook at the Cashel, Kingston,) for further assistance. A few weeks afterwards the widow received a letter, desiring her to meet a person, on particular business, at the Spur Inn, in the Borough. After consulting with her neighbors about the formidable journey, she undertook it, and she was met at the inn by an elderly gentleman and a young one. The latter offered to shake hands with her. She said, he had the advantage of her. 'Do you not know me, mother?' said the youth; did you not give me shelter, supper, &c, when I was weary and destitute; I have not forgotten it. I had run away from my friends, been to sea, and was returning home in that state, when you showed me much kindness. And now my uncle is come with me, to settle on you ten pounds per annum for life.' This was done, and received by the widow as long as she lived. —*Lon. Sail. Mag.*

[From the New York Evangelist.]

A MOTHER'S INFLUENCE.

I was but five years old when my mother died, but her image is as distinct in my recollection, now that 20 years have elapsed as it was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile and a voice that was soft and cheerful, when she praised me; and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eye, moist with sorrow, because of my childish waywardness, and hear her repeat "my child how can you grieve me so?" I recollect that she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby horse and whip were laid aside, and I tried to be very quiet. I did not see her for a whole day, and it seemed very long. At night they told me that my mother was too sick to kiss me as she always used to do before I went to bed; and I must go without it. But I could not. I stole into the room, and laying my lips close to her's, whispered, "Mother, wont you kiss me?" Her lips were very cold, and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep over me. My father carried me from the room; but he could not speak. After they had put me in bed I lay a long time thinking. I feared my mother would indeed die, for her cheek felt as cold as my little sister's did, when she died and they laid her in the ground. But I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face—I removed it—it was just as I feared. Her eyes were closed, her cheek was cold and hard, and only the lovely expression which always rested on her lips remained. In an instant, all the little faults for which she had ever reproved me rushed upon my mind. I longed to tell how good I would always be, if she would but stay with me.

She was buried—but the memory of the funeral is indistinct. I only retain the impressions which her precepts and examples left upon my mind. I was a passionate, headstrong boy, but I never yielded to turn of my disposition, without fancying I saw her mild and tearful eye fixed upon me, just as she used to do in life. And then when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy.

My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions and weakning my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not do it. I was the child of her affection. I knew that she had prayed and wept over me, and that even to the threshold of the grave her anxiety for my welfare had caused her spirit to linger that she might pray once more for me. I resolved to become all she could desire.

This resolution I have never forgotten. It helped me to subdue the waywardness of childhood and protected me through the busies scenes of manhood. Whatever there is that is estimable in my character, I owe to the impressions of goodness made upon my infant mind by her exemplary conduct and faithful instructions.

PULL IT UP BY THE ROOTS.

"Father, here is a dock," said Thomas, as he was at work with his father in the garden, "shall I cut it off close to the root?"

"No," replied his father, "that will not do, I have cut it up myself many times, but it grows again stronger than ever. *Pull it up by the roots*, for nothing else will kill it."

Thomas pulled and pulled again, at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock root, Thomas," said his father, which is an evil and fast growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion, even when found out, is hard to be removed, it is of no use to trifle with it; there is no other way to overcome and destroy it, but to *pull it up by the roots*.

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat, or careful. As weeds injure the flowers, so bad passions will injure good qualities. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be *pulled up by the roots*.

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength but weakness, and you must apply to that Almighty friend, who alone is able to strengthen you and assist you. He can take from your heart the love of sin; and this is the only way of destroying it, as we have the dock, by *pulling it up by the roots*."—*Youth's Friend.*

[From the African Repository.]

ADDRESS

To the Females of the United States for the Schools of Liberia.

[We are thankful for this truly eloquent appeal to the ladies of the United States, from the pen of one of the most accomplished and virtuous and charitable of women. Such an appeal cannot fail to awaken the sensibilities and excite the efforts of a thousand female minds, and far distant be the day, when these sensibilities and these efforts shall fail to exert a powerful and salutary influence upon our countrymen.]

The time has arrived for Africa, long suffering and silent, to lift up her voice. In the halls of legislation, amid the shades of domestic privacy, by the hearth stone, and at the cradle's foot, she is heard, supplicating justice, or imploring mercy. The time too has arrived, when her plea is no longer in vain: charity prepares to restore her exiled children to her bosom; and, as if in the zeal of this ministry she borrowed a feature even of redeeming love, decrees that through their poverty she should be made rich,—by their stripes, healed.

Females of the United States! your country hath the honour of devising this magnificent system of benevolence. Out of it springs a duty for you to perform, as blessed as it is imperative. It is not enough that you give your *pity* to the slave, your *good wishes* to the enfranchised. By the religion of Jesus Christ—by the spirit of a free government—by a participation in the treasures of knowledge—and by the courtesy of a refined age—you are girded with a power not often accorded to the weakness of your sex. Go forth in this strength, "giving the garments of praise for the spirit of heaviness, and comforting those who mourn."

For charities connected with the work of education, the sphere and the sympathies of women seem to possess a native affinity—to her care the mind is committed, when it first emanates from the Creator. To guide its infant streams in pure and holy channels might be an angel's mission,—yet it is entrusted to her. It is her province to dispel the mist of ignorance—to extirpate the weeds of vice—to implant the germs of virtue—to nurture the fruits of heaven. Sisters of my native land! for gifts like these Africa stretcheth forth her hands unto you.

Liberia is reclaimed from savage sway, and her soil made ready for the seeds of knowledge and of piety. From her, light and peace are to pervade a Pagan continent, to "hush the sighing of the prisoner, and save the souls appointed unto death." Those whose names will hereafter rank among the founders of nations, have been her pioneers and her benefactors. Some of these have stamped their devotion to her cause with the seal of martyrdom. Not thus are you called to serve her. The path is sheltered in which you may walk, bearing to her the water of life, and the bread of heaven.

Mothers! are your children spared from the grave, to blossom in beauty, and cheer your hearts with the promise of intellect and of wisdom? On the anniversary of their birth bring as your thank offering a gift for Africa, that bereaved mother, so long bowed down by a double mourning;—*for the dead, and for the living.*

On the natal day of your country's freedom, while you recount to your sons the blessings of liberty, incite them to an alms for *her* who hath worn in solitude and in bitterness the fetters of all nations. Prompt your daughters, your servants, every female within the circle of your influence, to work one evening in each week, and dedicate this produce of their skill, their industry, or their genius, to the *Schools* of *Liberia*. Read to the loved group nightly assembled around your fireside, of the sorrows and the hopes of Africa: and let your comment be the tear of sympathy—the prayer of faith. At the hour of repose, and the rising up of morn, when your infants bend the knee to their Father in Heaven, pour on their guileless lips the petition—"*Teach us to do good to Africa: Teach Africa to forgive.*" Neither deem such efforts hopeless, because they are humble; for thus to a clime deeply desolate, yet once illustrious, shall arise a fame which Carthage never knew, when the majesty of Rome trembled at her martial step upon the Alpine battlements:—a glory that Egypt never attained, though she lifted *alone* the torch of science over a darkened globe, and saw philosophy travel an awe-struck pilgrim to her temple. And when you go down into the vale of death, charge your offspring to persevere in these your labors of love, until in every hamlet of regenerated Africa, the school house and the church-spire shall be seen in hallowed brotherhood, and the voice of the instructed child, and the hymn of the joyful saint, ascend in melody to the throne of God. H.

Hartford, Conn.

From the Connecticut Observer.

VALLEY OF THE SON OF HINNOM.

[*From a Temperance Address.*]

Let us for a moment imagine the 300,000 drunkards of our land, assembled in one capacious valley. Into this valley let all the tippling houses and grog-shops be removed. And here let all the distilleries, black in the smoke and soot of the pit, be planted. And let this be called the valley of the son of Hinnom or Tophet, or, as some render it, *The place of Screeches.* The pile thereof is fire and much wood. And from it continually ascends a column of smoke, shutting out the light of the sun. In this valley there is no sabbath, no sanctuary, no preaching, no prayer. Here human depravity breaks forth in all its disgusting forms. The lust and passions of men boil and rage, foaming out their own shame. Here are poverty, wretchedness and degradation; crime, wantonness, oaths, blasphemies, robbery, suicide, murder—and every species of disease;—and here 30,000 are annually swept into an awful eternity. Here some of the fondest hopes of parents are engulphed. Here some of our most promising characters and brightest geniuses, stars of the first magnitude fall to rise no more. With this valley, awful as it is, many of the inhabitants of the surrounding mountains of Zion, keep up a constant intercourse. They are seen to descend a broad and steep place, with their produce and fruit of their labors, and return with the poison of the pit in their garments and their bones, until they become so enfeebled that they can come out no more. Enough, astonishing to tell, every year descend the yawning gulph to fill the vacancies made by the dread destroyer. I ask who has a husband or wife or parent or child, to spare for this horrible sacrifice to devils!

[From the Sunday School Journal.]

If there were no Sunday Schools, where would many thousands of children and youth receive instruction in virtue, knowledge, and religion?

If there were no Sunday Schools, how would the multitude of youth who now receive instruction on the Sabbath, be employed on that day?

If there were no Sunday Schools, by what efficient means would youth be led to become disciples of Jesus Christ; or what would be the number of such, supposing there were no Sunday Schools, compared with the number now returned in the yearly reports of Sunday Schools?

If there were no Sunday Schools, where would a congregation of youth be taught repentance and faith in the gospel of Jesus Christ?

If there were no Sunday Schools, where would the mass of Sunday Scholars become acquainted with the Bible; and get a knowledge of their duty to God, and their fellowbeings?

If there were no Sunday Schools, by what effectual means could we hope to supplant the seeds of early wickedness in the hearts of youth?

The church and the preaching of the gospel will do for adults, but something different from ministerial sermons is required for children, and what is more admirably adapted for them, than the faithful labors of the Sunday School Teacher!

The Massachusetts Episcopal S. S. Union, has twenty-one schools, two hundred and eight teachers, and one thousand five hundred and fifty scholars. It was lately resolved to establish a Sunday School depository in Boston.—*Ib.*

There are now before the British House of Parliament no fewer than *twenty-seven* bills for Rail Road Companies.

FOR 1831.

NEW SPRING AND SUMMER

GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf